

Prof. M.
S C H E M E S

FROM

I R E L A N D,

FOR THE

Benefit of the BODY NATURAL, EC-
CLESIASTICAL, and POLITICK.

The FIRST humbly offer'd, for making

Religion and the Clergy

U S E F U L,

With the

AUTHOR's Observations on the Cause
and Cure of the PILES: And some
useful Directions about wiping the
POSTERIORES.

The SECOND, An

Infallible SCHEME to pay the PUBLICK
DEBT of this Nation in six Months.

Humbly offer'd to the Consideration of the
P——t.

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A
S C H E M E

Humbly offer'd, for making

Religion and the Clergy

USEFUL, &c.



SEVERAL modern Writers have endeavour'd to wound Religion, through the Sides of the Clergy, but have hitherto met with the Contempt they deserved; altho' I must confess, Religion is thereby sorely hurt; for indeed, how was it possible the good Men could spare any of their Thoughts about Religion, at a Time when all their Wit was scarce sufficient to defend themselves against the daily Persecutions of the Profane?

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FOR,

FOR my own Part, I always look'd upon Religion as a very good Thing, and am now about to consider it, not as a Politician, but as a Christian; in hopes I may set it in a proper Light, by making it useful to Mankind, (as it was at first design'd) by stripping it of the Superstition, with which it is at present miserably incumbered.

I CAN, indeed, by no means allow, that the present Practice of it is of any Use, (except to the Physicians and Apothecaries) as confin'd to a Set of Prayers, and a Sermon in a damp House, close shut all the Week, and consequently full of noisome and unwholsome Vapours, exhaled or transpired through the Earth, from the numberless dead and putrifying Carcases lodged within, and close about the Walls of the several Churches in this Kingdom; which Practice, as it was introduced by *Popish* Superstition, might have been very wholsomely abolish'd by that religious Prince *Henry the Eighth* of pious Memory, at the same Time that he suppress'd the Abbies and Monasteries in these his Dominions. It is to be presum'd (in Excuse for that Neglect) that his Devotions were mostly perform'd within his own Chapel; as he was a zealous and warm Man, and sometimes impatient of Advice, that the Prelates of those Days did not think it proper to mention

tion the above Particular; which, however, cries grievously for Reformation.

THE wise Heathens in *Greece* and *Italy*, and many other Parts of the World, after burning the Dead was disused, had burying Places a good Distance from large Cities; no doubt to keep the Air, which in great Cities is too confin'd and thick, from being vitiated or contaminated, by the Putrefaction of dead Bodies, than which nothing can be more pernicious or detrimental to the Health of Mankind.

I WAS my self, in my younger Days, a great Frequenter of Churches on *Sundays*, which threw me into many Disorders. Once I got a most violent Flux, and was forc'd to go out of Church, which frighten'd my Friends very much; for it is said, that Sickness got on a *Sunday* is commonly mortal; however, by a Dram or two, and a good Fire, I soon recover'd. Another Time, at *Christ-Church*, in the Commissioner's Seat, I was seiz'd so ill with the Piles, that I thought of nothing less than a Fever; however, that I might not charge my self with any Neglect of my Health, I repair'd instantly to one Mr. —, a noted Surgeon in —, who applyed a cooling Plaister, which gave me present Ease; by repeating which, three Days, and the

the Application of a *Leech*, I recover'd; however, as at that Time I did not suspect that my Distemper was contracted in Church, I went to Prayers as usual, and had many Returns of the Disorder. And as the Plaister made me walk as if I was be——: On the contrary, to this Day, whenever I think of the *Leech*, I fancy I feel him crawling round my Back-side; I had Recourse to a Friend, who assured me he had labour'd under the same Disorder, and at the same time advis'd me to avoid going to Church as much as possible, and never to make Use of a publick *Bogg-House*, for that unwholsome Vapours settled on the Seats at Churches, and which arise from the fetid Ordure in *Bogg-Houses*, penetrated the *Anus*, at that Time expanded by performing its Office; that a Corrosion being made on the *Anus*, by certain pointed nitrous Particles in vitiated Air, forcibly impelled upon that tender Part, made it susceptible of the lubricating Moisture, which in the Explosion attends the Excrement, and being of a saline or acrimonious Quality, (in Taste like Tobacco Juice, as I have been told by curious Enquirers into Nature) very often occasion'd those Tumors, which the Learned call the *Piles*.

I took my Friend's Advice, and have, I thank God, enjoy'd my Health very well of late;

late; indeed, if *Sunday* is a fine Day, I take my Wife and Children sometimes to a Country Church, when I can hear of one with broken Windows, or a Roof out of Repair; though we most commonly spend *Sunday* at Home, where I make one of my Boys read *Æsop's Fables*, *Reynard the Fox*, or some other Book of Morality.

I MUST not forget to tell you, that I once thought to cure the *PILES* by wiping my Bottom with *Poetry*; another Time with the Writings of a certain great *Physician*; but I found the Doctor who advis'd me to it was a Quack, and that any piece of clean Paper will do, provided you begin just at the *Os Sacrum*, and wipe downwards, which gently closes the Orifice, and keeps out the Cold.

As I have profited my self by the above Rules, I think, I am, by the Laws of Humanity, obliged to publish my *Observations* for the Good of my Fellow-Subjects, and must at the same Time affirm, that notwithstanding the general Opinion to the contrary, I do seriously think *Religion* and the *Clergy* may still be of Use, and modestly hope they will concur with me in this my *Scheme*.

I WOULD humbly propose, that whereas the several Churches and Church-Yards in the City of *Dublin*, have been found, by many
Years

Years Experience, to abound and be fill'd with unwholsome Damps, cold and moist Dews, noisome, fetid, and pestilential Vapours, and Exhalations :

CAUSING the *Piles, Dysentery, Vertigo's, Spleen, Phrensy, Hysterick Vapours*, and many other Distempers, to the Prejudice of the good People of *Ireland*, and manifest Damage and Loss to his Majesty, by depopulating this his loyal Kingdom : For preventing of like Evils for the future, that from and after the Day of the said Churches and Church-Yards be lock'd up and wall'd about in such Manner, that it shall be impossible for Man, Woman or Child, to get within side the Walls of the said Churches or Church-Yards.

NEVERTHELESS as *Religion* is a Part of the Constitution, which we can't do without, I would have certain Eminences within three Miles of this City, mark'd out for Groves, in the midst of which there may be a Temple, built in the Form of a ———, or any other Shape the People shall judge proper, supported by Pillars, and open on all Sides, to keep the Air clear and healthful: To these Groves and Temples the People may repair on *Sundays* or Holydays, which will contribute much to their Health, and the *Clergy* may officiate,
I think

I think; in the present Manner, for I can't join in Opinion with the Citizens of *London*, for pulling down Christianity to establish *Williamitism*, not but that it might serve; but I am against Innovations, and I really think, as Christianity was left by the benevolent and righteous Founder, it would still answer the End of Religion in a wiser Nation than *Ireland*.

HOWEVER, if a Change is determin'd, it is but a Step from Christianity to *Williamitism*, and as the Ceremonies observ'd and perform'd in Commemoration of that *Hero*, and the other Divine Law-giver, are much the same, it is not doubted, but all good Christians, at least Protestants, will readily agree in the Transition, and the same *Clergy* might still serve in the new *Religion*, the Rights being so very like.

To prevent Schisms, which are always of dangerous Consequence, if any Person will be so silly, as still to adhere to Christianity, or Worship in a particular Manner any other *Hero*, I am for a Toleration; *As to the late King JAMES, he ruined all his Friends and on the whole, was so despicable a Mortal, that I dare venture to affirm, he'll have no Worshippers*; but if the *Irish* Natives may have any Qualms of Conscience, with Respect to King WILLIAM, and rather chuse to worship the Statues of *Brien*
 B *Boirambe*,

Boirambe, (who is said to have been a very good and wise King) or any other *Hero* ancient or modern, let them be indulg'd by all Means, (for common Observation informs us, that tender Consciences by Indulgence are found to grow harder) also the *Quakers* may have their *George Fox*, or *William Pen*, provided always that such Statues be set up, and Worship perform'd in the *Country*; and that no Man be admitted to serve the King in a Post of *Honour* or *Profit*, till he has past the Test of drinking the *glorious Memory of King WILLIAM* in a *Bumper*, and be able to produce Four of his Neighbours to swear; *that, to the best of their Belief, he had done so for six Months last past*; the same Ceremony, after getting a Place, to be perform'd before the *Equestrian Statue* on *College Green*, or before a Statue of that *Hero*, or in a Temple dedicated to his Worship, in some other publick Place; *for which I shall give my Reasons, when call'd upon, or requir'd so to do.*

But to return to my *Scheme*.

There being a great Scarcity of Timber for many Uses in this Kingdom, notwithstanding the several good Laws to enforce the planting Timber-Trees. I would propose, that the inferior C——y, C——s,
Parish

Parish C — *ks*, and *Sextons*, might be oblig'd to spend the Week-Days in digging, planting, and fencing in the Ground near the Temples or Churches, (in which Work they may follow Mr. *Lawrence's* Directions, till better can be had) the *Bishops* may supervise them, and the *Archbishops* make Triennial Visitations, to see that always regularly conducted, for which Services they should all continue on their present Establishment.

WAS this *Scheme* carried into Execution, what a noble Simplicity of Manners, and generous Disdain of an unmanly Complaisance to ill Men in Power, would soon shine out in that learned Body, and by Consequence descend to their Inferiors, so that within the Compass of a few Years, the most malicious Tongue would not be able to tax them with *Ambition*, *Pride*, *Luxury*, *Superciliousness*, *Covetousness*, or any other mean Arts to ingratiate themselves with great Men, their Misses, or Valets, which evil Reports are too commonly propagated by the wicked Part of the *Laity* at present; tho' I confess they are all groundless, for ought I can see, and as I have heard credible Persons of that learned Body say.

TILL this desir'd Reformation is accomplish'd, I am humbly of Opinion, that the *Clergy* may be permitted, during their at-

tending the Levees of the Great, to wear such *Lay Habits* as they please, which might, perhaps, give them an Opportunity of making their Court with better Success, and in some Measure of escaping the Eyes of the Malicious and Censorious, in Case it should be necessary to compliment a great Man with their Company, over a Bottle at an unseasonable Hour; *and notwithstanding the ingenious Mr. Dryden's Motto, in his Spanish Fryar, I am of Opinion that a red Coat and Cockade countenances Vice, better than a black Coat and Band; at least this Scheme would transfer the Scandal to the Gentlemen of the Blade, and lessen the Load which the Wicked endeavour now to throw another Way.*

I THINK I have now sufficiently made out my Proposal, and as the *Clergy* would by this *Scheme*, be truly useful, no *Layman* would murmur at paying the Tythes, or other Ecclesiastical Dues, *which (under the present Management), are looked on as a grievous Burthen, and as so much most unprofitably thrown away.*

PROVIDED always, that the Timber Trees so planted, shall be for the Use of the Parish or Union where planted, and by no Means be call'd or deem'd Sacred, or to be put only to Religious Uses; for it is hop'd, under the new Regulation, there will be
sufficient

sufficient Laws prepar'd to guard against Superstition of all Kinds; otherwise one hundred Years hence, or perhaps sooner, if the Timber so planted should be fit to cut: The *Clergy* may tell our Posterity, that it is Sacrilege to put said Timber to any, save Religious Uses; that they themselves are the only Judges in Spiritual Matters, so that it may be a Crime to believe their Senses, or to make Use of their Reason; this, I say, may happen in a large Course of Time, should the *Clergy* degenerate, or *Priestcraft* prevail; which possibly may happen, altho' we have no Reason to complain of it at present.

I SHALL add one Word or two more, which is, that I could wish the new Worship diversified with Songs and Dances, which I think would encrease the Number of Voters, encourage the younger People of both Sexes, and warm their Devotions, at present very languid; *but this I submit to better Judgment*; altho', if there was Occasion, I could quote a Royal Precedent for this Proposal.

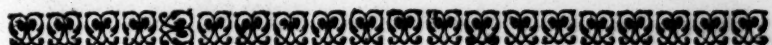
IN like Manner other Pieces of Ground, two or three Miles distant from Town, might be enclos'd for Burying Places, and planted about with *Cypress*, *Yew*, *Fir*, *Rosemary*, and other strong scented Trees, Shrubs, and Herbs, unless the more decent Custom of
burning

burning the Dead, shall be restor'd, which perhaps won't be politick, till Wood becomes plentier in this Kingdom.

ADVERTISEMENT.

THE *Lace Weavers*, &c. give Notice, That besides the several Persons mention'd in the Prayer of their Petition, there will be Licences granted to 300 profess'd Beaux, without Regard to their *Religion*, on this Qualification, *viz.* That each Beau shall be able to read *English* distinctly, and write his own Name. 'Tis hop'd a farther Time will be obtained for such Beaux to qualify, till the *First* of *November* next.

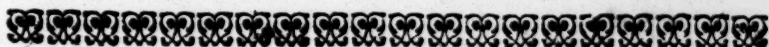
AND inasmuch as several young Converts have been apt to shew their Swords of late, as most Children do new Bawbles, it is order'd that a Padlock be put on each of their Swords for five Months next, after the Commencement of such Licence; we think necessary therefore to advertise, that there will be a Parcel of very handsome large Sword-Knots, prepared with all convenient Speed, to be wore with, and cover said Padlocks.



AN INFALLIBLE
S C H E M E
To Pay the
PUBLICK DEBT
OF
This NATION in Six Months.

*As in a Ship, by Tempests tost,
When all is yielded up for lost,
When thro' the leaky Sides, the Sea
Resistless, raging, bursts its Way,
Despair sets ev'ry Head a thinking
How to preserve the Ship from sinking;
Thus Men of each Degree and Station,
Concur to save a sinking Nation.*

Hudibras.







An INFALLIBLE
S C H E M E
To Pay the
P U B L I C K D E B T
O F
This N A T I O N in Six Months.



THE great Distress of this unhappy *Country*, is too visible to all, except those who have Power to redress it.

WE may observe thro' the whole Nation one universal Complaint of the Decay of Trade, the Oppression of Landlords, and the Deficiency of Money; and yet I cannot find among all the Schemes proposed to lessen
C these

these Evils, any one in particular, which seems likely to succeed.

BUT, what is still an Addition to this melancholly Prospect of Affairs, is the unbounded *Luxury* and *Extravagance*, both in Apparel and Entertainments, which Persons of all Ranks and Degrees run into at present, tho' in general we labour under such Hardships and Poverty.

WE are affected in a quite different Manner from all the Nations upon Earth; for, with others, *Wealth* is the Mother of *Luxury*, but with us *Poverty* has the very same Effect: With others, *Scarcity* is the Parent of Industry, but with us it is the Nurse of *Idleness* and *Vice*.

WE labour to imitate our neighbouring Kingdoms in nothing but their Extravagance, without having the same plentiful Aids of *Commerce*, or applying our selves to the Study of *Fair-dealing* to maintain it. So that, in short, by our own ill Management, we are brought to so low an Ebb of Wealth and Credit, that our Condition seems incapable of any Relief.

BUT as I have the Interest of this misguided People very much at Heart, I do not intend this Essay as a Detection of their present Grievances, but as a Remedy against them. And for that Purpose I have labour'd to find out such a *Scheme* as will discharge
 2 out

our publick Debt with all possible Ease and Pleasure to the Subject, and in so short a Time, that we may neither complain of being oppressed with long continued Taxes, (as some unreasonable People often presume to do) nor quite despair of being once more in a thriving Condition.

LET us consider what those *Vices* are, which at present prevail most among us; and I believe, upon Enquiry, they will be found *Perjury, Fornication, Drunkenness, Swearing, Slander, Infidelity, Fraud, Blasphemy*, and many others. Would it not then be worthy of our Consideration, whether a moderate Tax upon every particular *Vice*, instead of laying an additional Duty upon *Wine, Hops*, and other Commodities, wou'd not supply us with a sufficient Sum in a very short Time? Such a Tax must of Necessity yield a vast Revenue, and prove the most infallible, and indeed the only Scheme for our Prosperity, if it shall be thought proper to be continued.

BUT, before I proceed to Particulars, it may not be amiss to premise, that this Tax is not designed for any one County or Province in this Kingdom, but to extend itself universally over the whole Nation; because different Vices may flourish in different Counties, as different Plants in their different

Soils ; as *Perjury* in one, *Theft* in another, *Diffimulation* and *Flattery* in another, *Rapine* in another, and so of the rest : However, I take *Theft* to be our peculiar *staple Vice*.

AND least any Disputes may hereafter arise about the Nature of *Perjury*, the Intention of the *Act* in this particular, or what Persons are to be subject to this Tax, I must here also premise, that every *Lye* confirmed by an Oath, is undoubtedly *Perjury*, whether before a *Magistrate*, or behind a *Counter*. And, therefore, we do not doubt, but the trading Part of our People, will be great Benefactors to the Publick, in this particular Article, as well as many others.

THESE two Things being premis'd, let us suppose that in this large Countrey, 5000 Persons are guilty of this Infirmity each Day : Which Computation must be allow'd very moderate, if we recollect that this Number is not above a four hundredth Part of the Inhabitants of this Kingdom, who are generally computed to amount to *Two Millions*. And if we further consider what strong Inducements our Natives have to practise it, from its being often so exceeding beneficial ; if we consider the great Use made of it in all Sorts of *Traffick* ; the great Demands for it in *Law-suits* ; the great Advantage of it in
Elections,

Elections, and the undeniable Profit of it in all Prosecutions, we shall think the Number of 5000 still more reasonable.

LET us then suppose every one of this Number to be perjur'd, only once every Day, (which is a very favourable Supposition) and subject only to a Tax of Six-pence for each Offence; for which Sum, perhaps, he may procure either the Death of an Enemy, an Estate for his Friend, or a Fortune for himself, (all which are esteemed very desirable) the Tax will be too inconsiderable to make any one murmur, and yet will yield the Sum of 125*l. per Day*, towards discharging our National Debt.

BESIDES, this Tax, tho' very low, may in Reality be very profitable for Mankind; for *Attornies, Sollicitors, Usurers, Butchers*, and other honest Traders, will scarce think it answerable to the Expence of Time, to forswear themselves for any Profit from One Penny to Six Pence inclusive, (as now customary) but will at least, for every Transgression, expect to gain sufficient to defray the Tax.

HOWEVER, I would have all sworn *Constables*, and all *Collectors* of this and many other Taxes, entirely exempted from any Penalty, as priviledg'd Persons; because, by that Means they will be enabled to be very serviceable in their several Stations.

F O R N I -

FORNICATION, as the World is at present, would furnish the Publick with a large Sum, even at a very moderate Tax; for it is now made an essential Part of the polite Gentleman's Character, and he that has prevail'd on the greatest Number, proportionably rises in Reputation.

LET us then compute that in the several Parts of this Nation, 5000 *per* Day were liable to be taxed for this general Vice, only at two Shillings: The Sum arising from this to the publick Good, will amount to 500 *l.* *per* Day, and in Six Months to almost one Third of our National Debt.

I KNOW it may be here objected, that I have computed upon too small a Number, and that I might justly account rather upon Twenty or Thirty Thousand *per* Day, in the several Counties of this Kingdom: But, tho' I own this Objection to be very strong, if we were to consider the Opportunities of *Wakes*, *Patron-Days*, *Hay-making* Seasons, *May-Days*, *Religious Pilgrimages to Holy Wells*, *Balls* publick and private, and many other commodious Scenes for that kind of Entertainment; yet I would rather chuse to err on the right Side in too small, than too great a Computation.

I KNOW the *Popish* Clergy will make strong Remonstrances against this Tax; and plead, that it is design'd to oppress them; that

that all Nations of the Earth allow them a *Toleration* in this particular Point, as they are *frail* Mortals, and sworn to *Celibacy*; and what is still worse, that such a Tax would be the most effectual Means to drain them of their whole Revenues; but as I would not have such pious Persons justly complain of the least Rigour, I shall readily agree to their being exempted.

DRUNKENNESS I would only tax at Six Pence, because it might be prejudicial to His Majesty's Revenue, to discourage it, and consequently subject the Proposer to Penalties.

LET us then compute, that only Twenty Thousand Persons, (which is but one hundredth Part of the People in this Kingdom) were daily liable to be tax'd, the Amount would be 500*l.* *per* Day. And how extremely moderate this Computation is, may appear to any one who considers, that besides the usual Opportunities of *Taverns* and *private Houses*, there are *Elections*, *Fairs*, *Mayor's Feasts*, *University Treats*, *Corporation Dinners*, *Christmas Regales*, *Weddings* and *Christnings*, both in Town and Countrey, and many other irresistible Inducements to this manly Vice, which would, perhaps, if nicely calculated, daily furnish us with two Thirds more than our computed Number, and by
that

that Means greatly conduce to the Publick Good.

BUT, however, I would by all Means exempt all Countrey *Justices of the Peace*, whether *Squires* or *Parsons*; because it would be unseemly to see such honourable and reverend Personages insulted by meaner Officers, as often as they might be discovered in such a Condition.

SWEARING would be a most universal Benefit in this Case; because, at present, it serves to season the Discourse of all Ranks and Degrees of Men. It is the principal Ingredient and Decoration of all modern *Jokes, Gibes, Quarrels, Love-Speeches, Disputes, Threats* and *Promises*, and consequently capable of affording an incredible Revenue.

HOWEVER, let us suppose 40000 Persons *per* Day, liable to the Tax of Six Pence only for each Offence of this Kind; which, considering the great Number of *Markets, Coffee-Houses, Shambles, Barracks, and Gaming Houses* in this Kingdom, is a very inconsiderable Number; yet even this Article will furnish us with 1000 *l. per* Day, which would amount to near two Thirds of the publick Debt,

OUR Laws have amerced each Offence in this way at One Shilling, ordering one half

half to the Informer, and the other to the Poor, which, in my humble Opinion, was very ill concerted; for if the *Legislature* did really intend that this Law should be punctually enforced, they ought to have divided the whole *Mulct* between the *Informer* and the *Justice*, without any regard to the Poor, and then, they might be assured, it would be vigorously executed.

I AM already apprehensive, that all military Persons will expect an Exemption from Taxes on this Account; because they may plead Precedents for many Generations, may alledge the Power of Custom, the Decency and Comeliness of it, when properly mingled with other Discourse, or that the censorious World would perhaps suspect they knew nothing of *God* at all, if they did not sometimes mention his Name; and many other Reasons of equal Weight: But though these Remonstrances are very just, yet as this is the only Means by which our Standing Army can possibly conduce to the national Good, it will be hard to exempt them,

HOWEVER, as the military Power would infallibly be liable to this Tax in all its Branches, by which Means they might be utterly impoverish'd, I believe it may not be improper to allow all *Foot-Soldiers* and *Field-Officers*, all young *Ensigns*, spruce *Cornets*, naval *Captains*, *Cabin-Boys* and *Quarter-Masters*,

sters, forty or fifty Oaths a Day, entirely free from any Tax or Penalty.

As for *Slander*, supposing only twenty thousand *per* Day, taxed at Six Pence for every Offence, this Article would daily afford the Publick (at the lowest reasonable Computation) five hundred Pounds.

AND, as this is a favourite Talent, we might have ventur'd to tax it much higher; but I would not seem to discourage so charitable a Disposition, especially where it may promote the Interest of my Countrey.

As to the *Ladies*, I have been always too great an Admirer of theirs, to desire any Restriction should be laid on their Pleasure, either private or publick; and therefore I would have them tax'd only half as much as the Men for every little Error of this Kind; because *Slander*, in Men, is a Talent unnatural and acquired, and generally practis'd to ingratiate themselves with the opposite Sex; whereas this gentle Failing in *Females*, is innate, and impossible to be restrain'd; which is a Case that demands our utmost Compassion.

I THINK all *Drawing-Rooms*, *Assemblies*, and all Places of publick Resort for Ladies, ought to be exempt from any Penalty, because it is so material a Part of the Discourse and Amusement of those Places, that to tax them for each Offence, would be in Effect,
to

to enjoin them perpetual Silence; which, if it were possible, would be too great a Misfortune, both to themselves, and the World, to be exacted from them.

INFIDELITY and *Blasphemy* would furnish us with a considerable Sum; and as they are not originally of our own Growth, but annually imported from neighbouring Kingdoms, they ought to be subject to some Duty, which in few Years would probably be a vast Addition to the publick Revenue. Yet as this Traffick is principally carried on by young *Lawyers*, and *travelling Squires*, any Attempt to tax it would certainly meet with too vigorous an Opposition. But on condition it might pass into a Law, I would gladly exempt both *Lawyers* of all Ages, *Subaltern*, and *Field-Officers*, *young Heirs*, *Dancing-Masters*, *Pick-Pockets*, and *Players*.

LET us now only consider the several Sums arising from the Tax on our *Vices*, as we have before computed them, and the Justness and Infallibility of this Scheme must appear demonstrably.

l.

The publick Debt of this Na- }
tion is about ——— } 300000

And the Tax		l.	
For Perjury,	—	125	} <i>per Day.</i>
Fornication,	—	500	
Drunkenness,	—	500	
Swearing,	—	1000	
Slander,	—	500	
		—	

Total *per Day*, 2625

which in 182 Days, or half a Year, will amount to 477750*l.* which is considerably more than our National Debt.

BUT, lest by the universal Poverty of our People, which is much to be fear'd, or by their growing more virtuous, which never can be reasonably apprehended, this daily Income should fall short of what we have computed, I must humbly beg Leave to offer some other Improvements of this Scheme, which will undoubtedly answer all Deficiencies.

AND for this Purpose, what if a severe Tax was laid on all manner of Persons who presum'd to marry till they were full Forty Years old? If any should prove Fool-hardy enough to transgress a Law so calculated for the Happiness of Men, each Offence would be of signal Benefit to the Publick; and if providentially it should prove an effectual Restraint, there must of Necessity be fewer Children in each Family, and of Consequence the Number of Beggars and Wretches in this Kingdom

Kingdom must proportionably decrease. And what would still be more material, perhaps, in one Age, if this beneficial Act should be continued, the greatest part of this Countrey would require to be new peopled from *E — d*; a Circumstance greatly to be wish'd; because such an Accident would probably cure that Nation of its inveterate Antipathy to the Inhabitants of this, at least for some Generations.

As for the Scheme to tax Batchelors, which has lately been propos'd to the House by one of its Honourable Members, I must beg leave to think it highly improper; because Batchelors, of all Ranks and Degrees, are real Benefactors to the Publick, by not furnishing it either with *Beggars*, or *Oppressors of Beggars*, one of which must infallibly be the Consequence of Marriage in this Countrey.

I WOULD also earnestly request, that all young *Clergymen*, who, with more Passion than Prudence, shall dare to marry before they are benefie'd, may be liable to a most severe Tax, equal to a Prohibition; because such Offenders must inevitably multiply *Beggars*, live in *Contempt*, and die in *Poverty*.

THESE, and many other Expedients, might easily be found upon any Emergency to furnish considerable Sums for the National Debt.

BUT as there will remain about 177,750*l.* over and above our publick Debt, I will allow One Hundred Thousand Pounds of it for Sallaries, to such Persons as shall be appointed Collectors, and I hope this will be a reasonable Provision, tho' generally above one half of every Tax is expended in paying proper Officers to collect it. The Overplus may be deposited in the Treasury for any other pious Use.

AND if this Scheme should be so fortunate as to succeed, as I have no Reason to doubt from the present Disposition of the H—— of C——s, all those Noblemen who shall be appointed Commissioners, will have excellent Opportunities of promoting their *Nephews, Cousins, Footmen, Fosterers, Valets*, and other valuable Dependants, to good Incomes, and Places of Trust and Credit. But I would, by all Means, have none but *Englishmen* nominated to be Tax-Gatherers; because we may rationally suppose, that they will be entirely free from Prejudice, in Favour of the Natives of this Kingdom.

THUS would a moderate Tax upon our *Vices* apparently contribute to save this Nation from utter Ruin. Many Persons who have not the least Excuse for their Irregularities at present (except the commendable Publick-spirited Contempt for Religion) might then

then plead in their own Defence, that their Immoralities had preserv'd their Country. And by this Means we might be furnish'd with a Multitude of *Patriots*, who probably would never prove so in any other Respect.

BUT I must humbly beg leave to dissent from that religious Gentleman, the admired Author of the *Fable of the Bees*; tho', perhaps, such a Particularity of Opinion may injure my Character with several of my Lay-brethren of most Professions; and I must publicly declare, that there can be no other Method half so good as mine, to make *Private Vices Publick Benefits*.

F I N I S.



(12)

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